

king ; and the attentions bestowed on It at the new moon may be supposed to refresh and invigorate it, thereby refreshing and invigorating the king's life.

Baleful The Armenians appear to think that the moon exercises supposed ^a baleful influence on little children. To avert that to be ^b eiice a mother will show the moon to her child and say, ^c by Tie" " Thine uncle, thine uncle!" For the same purpose the moon on father and mother will mount to the roof of the house at new moon on a Wednesday or Friday. The father then puts the child on a shovel and gives it to the mother, saying, " If it is thine, take It to thee. But if it is mine, rear it and give it to me back." The mother then takes the child and the shovel, and returns them to the father in like manner.¹ A similar opinion as to the noxious influence of moonshine on children was apparently held by the ancient Greeks ; for Greek nurses took great care never to show their infants to the moon.² Some Brazilian Indians in like manner guard babies against the moon, believing that it would make them ill. Immediately after delivery mothers will hide themselves and their infants in the thickest parts of the forest in order that the moonlight may not fall on them.³ It would be easy to understand why the waning moon should be deemed injurious to children ; they might be supposed to peak and pine with its dwindling light. Thus in Angus it is thought that if a child be weaned during the waning of the moon, it will decay all the time that the moon continues to wane.⁴ But it is less easy to see why the same deleterious influence on children should be ascribed to moonlight in general. Use of the There are many other ways in which people have sought increase* to turn ^bunar sympathy to practical account. Clearly the

money or increase of the moon is the time to increase your **foods**.

decrease ¹¹ and the decrease of the moon ¹ is the time to dimmish your ills. Acting on this imaginary law of nature many persons in Europe show their money to the new moon or turn it in

¹ M. Abeghian, *Dcr artmnische* 1823-1831),!
381, iii. 1186.

Volksglaube (Leipsic, 1899), p. 49. ⁴ J. Jamieson, *Dictionary of the*

² Plutarch, *Quacstiones Conviviales*, *Scottish Language* ^
New Edition edited

iv. 10. 3. 7. .. by J. Longmuir and 1).
Donaldson

³ J. B. von Spix und C. F. Ph. von (Paisley, 1879-
1882), iii. 300 (s.v.
Martins, *Reise in Brasilien* (Munich, "Mone").